A new Boke

of the natures and properties of all Wines that are commonlye vsed here in England, with a confutation of an erreus of some men, that holde, that Rhennish and other small white wines ought not to be dronken of them that either haue, or are in daunger of the stone, the reume, and diuers other diseases, made by William Turner, Doctor of Phisicke.

Wherunto is annexed the booke of the natures and vertues of Triacles, newly corrected and set forth againe by the sayde William Turner.

Imprinted at London, by William Seres.

Anno. 1562.

MVSEVM
BRITAN
NICVM

TO THE RIGHT honorable Sir William *Cecill Knight, chiefe Secretarie* vnto the Queenes Maiestye, and *maister of hir Highnesse Courts of Wardes and Liueries. &c. and sometime his Constudent in the Vniuersitie of Cambridge, William Turner* wisheth all *prosperitie both of bodye and soule, through Iesus Christ our Saviour.*

SIR, AFTER that I perceiued that my age ioined with continuall sickenesse, would suffer me no more to be profytable too Christes Church and common welth, by my voyce, wordes, and going abrode, thought it meete by such mébers and meanes as GOD hath left in

me as yet vnhurt and vntouched, for that portion of liuing that I haue, to profit the Church of God as much as I coulde. And therefore within these xij. Monethes I haue translated one booke out of Latin into English, and haue writte one homily against Gluttonye and Drunkennesse, and other vices annexed thervnto, and haue set them abrode, for the promoting and increasing of the kingdome of GOD. I thought also, seeing that God hath also endued mee with the knowledge of bodilye Phisicke, after that I had sought to promote the kingdome of GOD, to communicate some part of my knowledge that God hath giuen vnto me in naturall knowledge, vnto my brethren that had nede therof. But when as I perceiued that there was so much vse of Wine in all countries of Englande, and so many errors committed in the abusing of it, both of the most part of the Laitie, and also of some of the learned that profesſe

fesse naturall knowledge, I thought I should doe no small benefite vnto the Church and Common welth of England, if that I shoulde set out a booke of the natures of Wines, and confute the errors and ill opinions that all men haue concerning the natures and properties of them. And this booke haue I now ended, and dedicate vnto your Honor for a token of the good will that I beare vnto you, desiring you also to be a Patrone of it against all such babling and vnlearned Sophisters, as wyll speake agaynst it, not being armed with learning, authorisie and reason, but onelye with their olde Sophistrie, which they learned in the time of ignoraunce and darkenesse. If these will be to busie in defending of their errors, and will goe about to defende them, and confute the truth that I haue taught in this booke, if that I can haue by the helpe of God, graunted vnto me any truce betweene me and my disease, I

entende to put you to small paine in the defending of my Booke, for I haue beene matched with as big men as these bee, I thanke GOD, and well haue escaped without dishonor. But if my sickenesse will not suffer me to doe it that I would otherwise doe, then I must desire you and other of my friendes to defende mee so farre forth as I defende the truth.

Furthermore, whereas I set out of late a boke, declaring at large the vertues and properties of the great Triacle called *Theriaca Andromachi*, and of the Triacle of *Mithridates* called *Mithridatium*, and also of the *Triacle Salt*, and the booke was negligentlye and falselye printed, and diuerse honest men think it necessarie to be printed againe, & I purpose to doe the same, & bicause it were necessary to haue a patrone for it, which it hath wanted hitherto: I dedicate and giue this boke also vnto your learned Honor, desiring you also by your learnyng and wise-

wisedome to be patrone vnto it as I haue made you of my other booke. No more at this time, but the Lorde Iesus encrease you with the knowledge of his holy worde, and with grace to lyue alwayes according to the same, Amen.

OF THE NATVRES, properties, profits, hurtes and helps that come of Wyne.

ALTHOVGH the order of learning do require, that euerye man that shall write of anye thing, should declare & open by definitiō it that he entendeth to entreate of: yet nede not I (as I iudge) going about to write of wine, to take any great paine to make a definition of it, bicause all men, women and childer, that are crumned to any perfite age, know well enough that Wine is the iuice of grapes pressed out, and put vp into vessels, to be sunken afterwards at cōuenient times of men, for diuerse endes and purposes that the Grape maker hath ordeyned it for. For manye great causes, it shall be more necessarye to diuide Wine into his kindes and sortes, that thereby the

reader may the better know what kinds of Wines are best for what endes and purposes. Wines may be numbred and diuided either by the countrie and places that they growe in, or by their colors, or by their youth, or age, and by their tastes, smelles, and by properties that they haue, and some of the maner of making, and euery one of these kindes, may bee diuided againe into certaine other speciall sortes or vnder kindes.

Wines may be diuided into sixe sorts at the least.

Some Wine is called Creticum of Creta, which is named in English Candie, some is called Græcum of Græcia, some Rhennish, because it groweth beside the Rhene, some Gallicum, that is French Wine, because it groweth in France, and some is called Rheticum because it groweth in Rhetia, and so a greate sorte of other Wines haue their names of the countries, & places wheras they growe. But it is best as I thinke, first of all according to nature to intreat of new and olde Wines, and of it that is a middle Wine betwene them both.

Of new and olde Wine, and of it that is of a meane age that is neyther to be called new nor olde.

THere are twoo sortes of newe Wine, one that is called Must, and that is but latelye made or pressed out of the grapes, and is swete in tast, troubled in color, and thick in substaunce, and this sort is properlye called in Latin Mustum. And another sorte is called newe Wine, which hath left his swetnes & gotten clearenesse, but yet it is not long since it was made. Galen in his booke of making of medicines, seemeth to call all Wine that is not fully fiue yeares olde, newe wine, and it that is past fiue yeares vntill it bee ten yeare olde, wine of middle age, and it that is aboue the age of ten yeares, olde wine, and Dioscorides writing of the nature of Wines in his fifte booke, calleth it Wine of middle age, that is more than seauen yeare olde, and Plinie writeth,

Two kindes of newe wine.

Galen.

New wine after Galen.

not without an error of the scribe (as I gesse) that Falerno media ætas incipit ab anno decimo quinto. But Valeriola a man otherwise wel learned, leauing the authoritie of Galen, calleth it newe Wine that kæpeth still his Muskish and swæte taste, and as yet hath gotten no sharpenesse, and he calleth that Wine of middle age, that is no more swæte, but is cleare, and sayth that he and his countrimen take the most notable Wines of Fraunce for olde Wines, before they be fullye one yeare olde. And this doth he holde enarrationum medicinalium, lib. sexto, enarratione septima. In the same place he reproueth Aloisius Mundella for saying that wine fiue yeares olde was newe wine after Galen, who although failed in exceeding one yeare beyond Galens numbring of the yeares of new wine, yet he went a great deale farther from Galens minde than Mundella did. Must when it is made euen of ripe grapes, is but hote in the first degree. for Galen in his booke of the powers of simple medicines, hath these wordes follo-

Valeriola leaueth the authoritie of Galen.

Must only hote in the first degree

followinge. Vinum est ex secundo ordine excalfacientium. Sed quod admodum vetus est ex tertio, sicut quod mustum vocant ex primo, caliditatis eius proportioni respondet siccitas, that is, wine (that is to say of mible age) is hote in the seconde degree, but it that is verie olde is hote in the third degree, as it that is called Must is hote in the first degree. By these woꝛds their errour is openly confuted, that holde that euery wine is hote in the second degree. Galen wꝛitteth truly that the Grapes that gꝛow in verie colde places, neuer come to ripenesse, neither to swéetenesse, but when other wines are made, they are swéete & pleasant, but such Wines made of such grapes, are very soure and therfoꝛe colde, the woꝛds of Galen are these wꝛitten in ꝑ second booke de alimentorũ facultatibus. In regionibus frigidis ne vuæ quidem ipsæ exquisite maturari queunt, nedum passarũ quæpiam, ob id quòd resinam vinis immittant, ne acescant celeriter. That is. In colde countries neither raisins come to anye perfite ripenesse

Very olde wine hote in the third degree.

Non omne vinum esse calidum in secundo gradu.

nesse neither the grapes, and therefore
Rosin preserueth small wine from souring. men put rosin into the wines, that they
shoulde not shortly ware soure. And in
the booke of good and ill iuice he sayth
thus. The Wines that are to olde or to
newe, are to be eschued. For the olde
doe heate to much, and the new Wines
Verie greene and new wines heate nothing at all. as long as they are greene, or very new,
heat nothing at all, so farre are they fro
helping of men to digest their meates,
that they are very harely digested them-
selues, and oft times they hang and abide
still in a mans stomache, euen as water.
Dioscorides also who wrote before Ga-
len, sayth lib. 5. The sinewes are hurte
with olde wine; and other instruments
of the senses: yet for all that it is sweeter
in taste than the other wines are. Wher-
fore a man ought to beware of it, that
feeleth the weakenesse of anye inwarde
part. Yet when a man is in good helth
a little being delayed with water, it may
be taken without harme. *New wine.* Newe Wine
putteth a man vp, and filleth him with
winde, and is hard of digestion and ver-
tely breaks dreames, and maketh a man

to

to make water. It that is of a meane age betweene both, is free from the harmes that maye come of both, wherefore it is commonlye vsed both of hole and sicke men with their meate. Aristotel in his fourth booke Meteorologicorum the. v. Chapter writeth. That newe Wine hath more earth or earthlynesse in it than olde hath, whereupon a man maye gather plainlye that newe Wine is verye ill for them that are disposed to the stone, for it hauing so much thicke earthlinesse in it, giueth matter whereof the stone may be made to bote Kidneys, that the heate of kidneis may so bake it into stones as the heate of the Bricke kill turneth the claye into Bricke or tile stones. Wherefore I muste needes dispraise the maner of our delicate Englishmen and women that drinke the Rhennish wine only for pleasure, whilst it is as yet as thicke as puddle or bodlepisse. For beside that it giueth matter to make the stone of, I haue knowen three within the space of one yere in high Germany that toke the falling sickenesse by drinking much newe Rhenishe

Newe wine hath much earthlynesse in it, and therfore ill for them that are disposed to the stone.

wine, and they died all three, and could not be holpen with phisicke, one of them sodenly lost his speech and died within an houre after that he sickened, and the other two lived but a day or two after, and died miserably with great paine, and had grievous fittes of the falling sickenesse at sundry times. I have marked that within these dosen yeares there have bene more sicke in the falling sickenesse, than had wont to be before. The cause whereof I judge to be, that mens wines, nurses, and children drinke more Rhenishe Must, and other swéete wines unfined, brought out also of other coûtries as wel as out of Germany: thâ they were wont to drinke before in times past. Ætius a diligent follower of Galen, and a faithfull gatherer of the writinges of olde Greke writers of phisick, saith that wine (meaning thereby wine of middle age that is neither verie new, neither verye olde) is hote in the second degrée, and that verye olde is hote in the third degrée, as very new Must is hote in the first degrée. We maye sée here once againe, that they

The causes of the rifenesse of the falling sickenesse nowe in England

The degrees of wines by their ages.

are

are more bolde than learned and wise, that holde that all Wines are hote in the second degree. Some peraduenture will aske whether there is any kinde of newe Wine that may serue for anye vses, and may be vonken at any time or no? To whom I make this answere by the authoritie of Galen in his bokes of good and euill iuice, that ex recentibus vinis genus illud dūtaxat tuto bibitur, quod tenuis substantiæ est, sicuti ex Italicis Cauchanum & Albanū. &c. quæ sane tenuia, candida & aquosa existunt. &c That is. Amongst newe wines only that kinde maye be safelye vonken, that is of a thin substaunce, as amongst Italian wines are Cauchanum & Albanum. &c. which wines in dede are thin, white, and watterish, and therfore are called Oligophora, that is, wines that can abide but small menging of water with them. And as reddishe yelow Wines bicause they are hote in working, they fill the head by and by, so the other wines that are thin and watterish wines, and gently binding are not only not noysome vnto the head, but

Whether all kindes of newe wines ought to be refused or no?

Si vina tenuia, alba & aquosa tuto bibi possint ex Plinio qui vina tenuia & austera magis caput tentare asseuerat. lib. 23. cap. 2 Fulua vina quia calida sunt, caput cito replent, non igitur vini tenuitas, sed ca-

lidit as capput tenidat.

Hic Galenus Plinii & eius discipulos manifestè increpat.

Small wines helpe the headache, but make it not.

oft times take awaye light head aches which come of humors gathered together in the stomache, thus farre Galen. Nowe some men that reade this booke, acknowledging themselues to be my scholers, peradventure would learne of me because I teach English men in this English booke, what kindes of wines that are brought into England, are of this sort. I answere, that neither Sacke, Malmesey, Pulcadell, neither Claret, French nor Gascone wine, though they be most vsed here in Englande at this time, are such Wines as Galen speaketh of here, but Rhennish wine that is racket and cleare, and Rochell, and Sebes and other small white Wines that are cleare from their grounides, therfore to them that are disposed vnto the headache, amongst all new Wines these aboue named small Wines are least hurtfull, and maye be taken with lesse leoperdie. If anye contende that French, Claret and Gascone wine, and other wines as strong as Gascone is, doe as little hurt to the head as these Wines doe: I answere that the

French,

French, Clared and Gascone wines are not thin and subtill, but strong, thicke and hote, and not as Galen sayth aquosa that is, watersly. Wherfore if the authoritie of Galen may take place, their opinion is here openly confuted, which commend so much French, Clared and Gascone Wine, and despise and condemne Rhennish and such like White wines. The same men haue forbidden all their patientes that are disposed to the stone, gout, and reume, by name all Rhennish and white Wines, and saye that white and Rhennish Wines make and engender the goute, holding that white and Rhennishe Wine driue so sore that they bring matter to the kidneis and bladder, whereof the stone is engendred. First I must reason against this unreasonable reason more largely than the argument of this booke, in some mens opinion, requireth, because they haue holden this opinion so long and without authoritie or good reason teach it so slitherye still. For the better discussing of this matter, it is needfull to tell what things bredeand

Rhennish and white wines forbidden to be vsed of some newe phisitions.

That white wines bring the matter of the stone, to the kidneyes, and that therefore they encrease the stone by the argument of some

 sophisters.

make the stone, and howe manye chiefe causes there be of it, and whether thin and watrish wines be ꝑ materiall or efficient cause of the stone, or no cause of it at all, but a preseruatiue from the stone. Although the naturall disposition that a man hath of his father or mother to the stone be a great and vnauoydable cause of the stone, yet beside that, there are two common causes, of the which the one is the materiall cause, and the other is the cause efficient, or working or making cause, that maketh the stone, of ꝑ matter that is disposed to be a stone. Galen in the third booke of nourishmentes, writing of cheese in few wordes sheweth both the materiall and efficient cause of the stone. Olde cheese, sayth he, is harder to digest and of worse iuice, and therefore readier to breede the stone. Nam vbi succorum crassities cum ardẽti calore iungitur, illic calculi generantur, that is, where as there is grossenesse of iuices ioyned with a burning heate, there are stones engendred. Galen ℨ graunt in his booke of good and ill iuices, writeth that the often

Grosse humors are the materiall cause of the stone, & burning heate the cause efficient.

ten ble of ſuch medicines that make thin and cut groſſe humors in pieces, maketh a mans blood eyther whaytiſh, or Cholericke or Melancholike, for ſuch kindes of Medicines doe not onely cut and make thin, but alſo heate out of meaſure. Beholde and marke here that he ſpeaketh not of Rhennyſhe and white wine, but of unmeaſurable hote medicines, and he ſayth immediatlye after, ob idq; ſolida membra exiccant, & craſſum humorem reddunt, quo in renibus aſſato, gignuntur calculi, that is. They drie vp the faſt and ſound members, and make the humor groſſe, whereof when as it is burned or roſted in the kidneyes, ſtones are ingendred. Thus farre Galen. The ſame ſentence and meaning hath Galen methodi medendi. 13. libro in theſe wordes, qui craſsi ſucci cibis veſcuntur, calculi vitio vexantur. They that eate meates of groſſe iuice, are grieued with the diſeaſe of the ſtone. Ætius writeth that the cauſes of the ſtone are continuall crudities or rawneſſe, or vndigeſted humors whereof is gathered togither great

Medicines that are hote and make thin, and cut groſſe humors, to much vſed, make the blood whaiiſh, or choleriche, or melancholike.

Meates of groſſe iuice ingender the ſtone.

great plenty of vndigested and raw matter, when a burning riseth about the kidneys and bladder, which burneth them and maketh them go togither in one, and maketh therof an hard stone. Alexander Trallianus intreating of the stone, saith: Est materialis calculorum causa humor crassus, efficiens autem ignea caliditas, the materiall cause of the stone is a grosse humor, and the efficient cause is a fierie heate.

Now by these authorities that I haue alleaged, it is cleare vnto all them that can and will see that the matter or materiall cause of the stone is a grosse or thicke humor, and that the worker or efficient cause of the same is a great heate in or about the kidneyes or bladder. If that be graunted to be true, it followeth that those meates and drinkes that are of grosser substance and hoter than others be, cause and breede the stone rather than other meates and drinkes that are thinner, finer and of a colder complexion, but both French, Clared and Gascone Clared wine are of grosser and thicker substance,

flaunce, and hoter of complexion than white Rhennish wine and white frenche wines be of. Therfore they brede ỳ stone more than white Rhennish and whyte French Wines doe. The Rhenish wine that is cõmonly drunken in Gentlemens houses and Citizens houses is commonly a yere old at ỳ least before it be drunken, & therfore it is older than ỳ common Clared wine, which dureth not commonly aboue one yeare, and if Rhennish wyne be drunken within the yeare, it is commonly racked before it be drunken, therfore for two causes it hath fewer dregges and lesse terrestritie or grosse earthlynesse than the Clared wine hath, and therfore bredeth the stone lesse than Clared wine that is commonly drunke in gentlemens houses doth. If I can prove this ỳ I have sayde, and also that Clared wine is hoter than white Rhennish and white French wines be, there is nothing to let me but I may conclude without anye withstanding, that Clared or red wines brede the stone more than white wines do. Which I will assaye to bring to passe after this maner following.

Clared wine whether it be of Fraunce or of Gascoine, and red wine with such like, breede more the stone, than white and Rhenish do, both concerning the materiall and efficient cause.

Of

Of the difference of wynes by the colors.

Plinie maketh foure principall colors of Wine.

PLinie in the .xiiij. booke of his naturall hystorie writeth thus of the colors of Wine. Colores vinis quatuor. Albus, fuluus, sanguineus, niger, that is, wines haue fower colors: white, reddish yellowe, sanguine and black. The white is well knowen to all our countriemen, but the other are not fullye knowen euen vnto some of the learned here in Englande. Wherefore I thinke it nedefull for the better vnderstanding of it that I shall entreat of hereafter, to declare these colors, so that they maye be knowen of all men that reade this booke. Aulus Gellius in his second booke de noctibus atticis cap. 26. writeth, that Fuluus color videtur de rufo atq; viridi mistus esse. that is, the color that is called in Latine Fuluus, seemeth to be menged with red and greene, and there seemeth in some to be more greene, and in other more red. And he writeth that the color called Flauus

Fuluus.

There are diuerse degrees vini fului.

Flau' color.

uus in Latine seemeth to be made of the mengling togither of grene, red & white. And he writeth that the color of the lion, golde, and sande is named Fuluus in Latine, thus farre Gellius. Whereas Dioscorides writeth of wines he hath these wordes following. ὁ δὲ μέσος μεσος ὢν μέσην ἔχει καὶ τὴν πρὸς ἑκατέρα τάττων δύναμιν which wordes Ruellius translateth thus. Giluũ, vtpote quod mediũ est, medias inter vtrunq; vires habet. But Cornarius in this place turneth μέσος into fuluum. And in dede I lyke better the translation of Cornarius in this place, than the translation of Ruellius, otherwise an eloquent and learned man, wherevnto moueth me the translation of Galen of our Linacre written in his xij. booke de methodo medendi. Neq; inuenies ex alborum vinorum genere calidum vllum, quando austera & mediocriter alba, cum inueterauerint fuluiora quodammodo reddantur. Quod si aliter nominare fuluum colorem velis, licet voces igneum pallens. Quotquot autem in ipsis cali-

Leo fuluus.

Aurum fuluum.

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Fuluus.

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Flauꝰ colꝰ.

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Leo fuluus, Aurum fuluum.

dilsima sunt omnia certè flaua sunt. These woꝛdes peraduenture some learned Gentleman oꝛ other learned men, had leuer reade in Greeke than in the Latine oꝛ Englishe alone, foꝛ whose sakes I will rehearse Galens owne woꝛdes in his owne tongue, that men maye iudge the better of the nature of the woꝛdes, and thereby of Galens meaning, οὐδὲ γὰρ ἂν ὑέρας ἐθέλοι τῶν λεύκων οἶνον θερμὸν ὅπου γε καὶ οἱ ἄκρατοι ροὶ καὶ μετρίως λευκοὶ παλαιούμενοι πυῤῥότεροι πάντες γίνονται· εἰ δ' ἄλλως ἐθέλοις ὀνομάζειν τὸ πυῤῥὸν χρῶμα ξανθὸν ἂν λέγειν πυῤῥὸν ἔχειν. ἔστι δ' ἐν αὐτοῖς ἔτι θερμότερα, ξανθαὶ πάντες εἰσὶν, ὁποῖος καὶ ὁ κέκροβος ὑπὸ τῆς Ἀθηνᾶς. But of all these places of the authoꝛs that I haue alleadged, I gather that Fuluus color is it that a man may call in English, reddish yelow, foꝛ as Virgill calleth Golde Fuluum, bicause it is reddishe yellow, our countrymen marking in golde both a readnesse and also a yellownesse, louetime saye, that a thing is as red as golde,

and

and other whiles, that a thing is as yellow as gold, as commonlye they say that his eyes & skin that hath ỳ disease that is called in Duch, Die guel sucht, and the Northē English tongue, ỳ Guelsought, and in Southerne English, the yellowe iaundise, are as yelow as gold. This disease is named in Latin Aurigo of Cornelius Celsus, of the color of gold. Galen seeming to doubt whether al men understode what he ment by this word πυῤῥος which Hippocrates useth in this signification, taketh the paine to open and sheine by two other Greeke words what he meaneth by πυῤῥος, saying that he thynketh that πυῤῥος maye bee called πύῤῥος ξανθος, that is, Wine of a fierye color, hauing mixed therewith the color of yellow Ochar, which Ochar is not of a bright yellowe color as ξάνθος is, but more darker, whereby a man may plainly know that Fulum which is called in Greeke πυῤῥον or πυῤῥον ξανθον is a reddish yellow color, as our Muscadine and Maluesie are, whē as they come to vs are of. Vinū sanguineum, that is sanguine, or *Fierish yellow.* *Vinum sanguineū.*

bloud coloured Wine, it is that we call commonly in English Clared wine, but not the pale, or pallet (as some call it) Clared wine. Vinum nigrum, so named of Plinie, and called οινος μελας, in Greeke, is foolishly, but commonlye called in English red wine, when as it ought to be called blacke Wine, of the blacke color that it hath in comparison of other wines. And now after that I haue shewed what the foure colors that Plinie maketh mention of, betoken in our English tongue, I will go forwarde to declare the natures of Wines by their naturall colors.

Of the nature and properties of white Wines.

Dioscorides sayth, vinum albũ tenue stomacho vtile, ac facile in membra distribuitur. That is, white wine is thin, and good for the stomach, and is easily conueyed into the members, and white wine both in sickneſſe and in health is rather

White wine both

to

to be chosen thā others. And Galen writing of the nature of white wine, sayth: οὐδὲ γὰρ ἂν εὕροις σὺ λευκῶν οἴνων βέλτιον. That is, ye can finde none of the white wines that is hote, meaning of the common white wines that were about where as he dwelt.

in sickenesse & in health is rather to be chosen than other wines by the authoritie of Dioscorides.

Out of Galen in his fift booke de locis affectis.

FUrthermore, when as a certain yong man being a Grāmarian, as often as he did to earnestlye teach, or deuise of any matter, or waxed hungry or angrye, was taken with the falling sickenesse, by reason of the to much quick feling of the mouth of his stomacke: I commaunded to giue vnto him bread well prepared in the thirde or fourth houre alone, if he did not thirst. But if he were troubled with thirst, to be moystened in wine, and that in white wine which measurably bindeth, for such wine, as it strengthneth the stomach, so it hurteth not the head as hote wines are wont to do. Thus farre Galen. Out

White wine measurably binding hurteth not the head.

of whose woꝛdes we maye gather howe vnreasonable and vnlearned they be in Galens woꝛkes, that saye that all white Wines whether they be Rhennishe oꝛ French, oꝛ of like nature with eyther of both, are hurtfull foꝛ the rheume and other diseases of the head, and foꝛbid their patientes to dꝛinke them foꝛ a table oꝛ common dꝛinke to be taken with meat, when as Galen alloweth it foꝛ them that haue the falling sicknesse, and sayth that it doth not hurt ẏ stomach, neyther trouble ẏ head as hote wines do, of which soꝛtes they alow some foꝛ their patients foꝛ common table wine, as diuerse kinds of Clared wine, whereof euery one of them is hotter and moꝛe headie and fumish than the common Rhennishe and French wines are, of the which matter we will talke hereafter moꝛe largelye, if God will. That the thin, small and waterish wines do not hurt the head, so that they haue a littell attriction, Galen declareth plainly in his booke de euchymia & cacochymia, in these woꝛds. And eũ as fattie red wines, seeing that they are

hote

hote of nature, by and by fill the head, euen so those wines that are thin and waterish, and gently binding, are not onlye vnhurtfull vnto the head, but also sometime they take away those small head aches which come of humors gathered together in the stomach.

Fierish red wines fill the head by and by, because they be hote.

Out of Aetius.

IF all wines, white wines are at least hurt, waterish wines neyther bredeth the head ache, neyther hurt the sinewes. Wines that are white in color, nourish least of all other Wines, if they be thin in substaunce, and after a maner like vnto water. Aetius also prescribing a diet for thē that are deliuered of the stone, how that they maye be preserued from falling into the disease of the stone againe, alloweth a small wine that prouoketh water, and is not verie olde. And the author of the booke of healing of the stone which is ascribed vnto Galen, and iudged of manye to be his, in expresse wordes sayth as followeth here. Vinum sit tenue admo-

Which wines hurte least the head and sinewes.

Aetius alloweth white wine for a preseruatiue against the stone.

dum & album, non ita vetus, dulcia verò & nigra vina, calculosis sunt inepta. That is, let your wines be verye small and white, and not so olde, but sweete wines and blackish red wines are verye unmeete for them that haue the stone. And the author sayeth in the same booke a little after. Vinum tibi conuenit tenue & album, quod misturam non ita patitur ὀλιγοφορον, nam eiusmodi facile descendit, & succos qui sunt in nobis attenuat & secernit per vrinas, virtutemq; roborat. That is, white and small wine is good and meete for you, which being small, cannot abide to be menged with much water, for such wine doth easilye go downe, and maketh subtill or fine the iuices or humors that are in vs, and sifteth them out by the water, and strengthneth the power of man.

Red that is Clared wine is not good for the stone.

Of the natures of white and diuers other wynes, taken out of Actuarius the last of the noble Greeke writers of phisicke.

Grosse

Of Wines.

Grosse and thicke wines nourysh much, and are cause of grosse bloud, and of the stopping of inward partes, but thin or subtill wines which driue out water, are of a contrarye nature, for they engender fine or thin bloud. Some wines that haue a little astriction, are better for the stomach but nourish lesse, but swete wines are of the contrarie nature, but white wines are lesse hote thã other wines. Of wines are hotest of all redish yellow, and next vnto them are hotest, Wines of red colour, they are least hote that are waterish, which are called in Greke ὀλιγοφορα, because they wil not suffer to be delayed wt much water, such wines as these do trouble the head least. But strong and well couloured wine are more fit for them that labor for to be of a good plite, and to looke well. But for thee that carest only for thy simple health, and for thy liuely spirite, it maye seme that a weake wine which is white and thin should be sufficient for thee, and thou ought therewith to be content, except thou be compelled to vse for needes

Grosse or thick wines.

Thin or subtill wines.

Redish yellow wines are hotest of all.

low wines are hotest of all.

Wines in colour red, are next in heat to redish yellow.

Least hote of all are waterish and small wines, and they trouble the head least.

A small white wine is best for a common table wine.

nédes sake to vse hoter wines when as thou art to much cwled in thy body.

Of the nature of red wine, which here in England is commonly called Clared wyne, and of the nature of blacke wine which is called commonlye in England red wine, out of Galen in his thirde booke de alimentis.

Red wine and thicke wine.

No color of any wine is liker to bloud, than it that we call Clared wine, for the blacke wine that we call red wine, is blacker thã

IF that whatsoeuer doth nourish, be meat, thẽ is wine to be placed among the number of meates (that is of things that doe fede and encrease the bodie.) Of all wines red and thicke wines are most mete to make bloud, as such as nede little chaunging to be turned into bloud, after these folow in order blacke wines, grosse and swete, and also those which in color is red and blacke, and in substance or composition are thick, ioyned with a binding quality. The same sentence hath Aetius in these words following. Rufa itaq; & crassa ex

ex omnibus ad ſanguinem generandum commodiſsima ſunt, vtque parua egeant in ſanguinem tranſmutatione. Deinceps nigra ſimul dulcia ac craſſa. Deinde colore quidem rufa aut nigra, compage vero craſſa, & habentia ſimul adſtringentem qualitatem.

it may be compared vnto blond.

Rufa atq; craſſa vina.

Deinceps nigra.

Rufa aut nigra craſſa & adſtringentia.

Out of the fourth booke of Galen de ſanitate tuenda.

REfuſe and flie thicke and blacke wines, becauſe they make an euill iuice, and enter thorow and go very ſlowly down, and in the firſt booke he ſayth. Such wines as tarie long in the bellie, are none of them fit for an olde man, and that blacke wines that are groſſe and thicke, and are binding, tarie and abide long in the bellie and ſtir vp ſlowinges in it. But they that are blacke and thick, and haue no aſtriction, in deede they tarie ſhorter while in the bellie. But yet they ſtirre not a man to make water, ſome take them before meat but they are not good for olde men, neyther

ther any other which make a thick iuice, for these stop the liuer, milt and kidneys, whereby it commeth to passe that some olde men vsing these more largelye, fall into the dropsey, and other fall into the stone.

Of the nature of wynes of diuers and sundry colors out of Galen de methodo medendi, sexto &. 12.

In the first booke. Whatsoeuer Wines be swéete, and also of a readish yelow color, all such are sharpe or biting, and hote aboue measure. In the.xij. booke. To them that swoune by the reason of yellow gall that vexeth the mouth of the stomache, a colde drinke is to be giuen vnto them, yet for all that wine that is hote of nature, and doth further the conueyance of iuices into the bodie, ought to be offred to al them that are vexed with swounding, for it is plainly our will, that the nourishment that is taken in, should be delt and con-

Wines good for them that swounde.

ueyed

neyed into the bodye, and that it shoulde not tarte in the stomach, but it is openly knowen that of wines they ought to be chosen that are yelow in colo3, of a fine substance and olde, and such must nedes be of a good smell.

Wines yellow in colo3 and fine in substance are best for fainting or swouning.

To them that fall in a swounding by to much plentie of rawe humo3s, grosse thicke wines are noysome, and watery wines as unpro3itable are to be eschued. Therefo3e we must chose out those that are midle wines, which, as is before sayd, are yellowe and white. But so manye wines as are the hotest of all, are bright yelow in colo3, as is the wine called Cecubum in Italie.

Of other kindes of wine they that are soure with astriction, and meetelye white and thicke, are not fit fo3 the conueyance o3 leading of iuices into the bodie. But if they be olde inough, if ye haue no other, ye maye vse them, fo3 all such when they are old are good fo3 the stomach. Furthermo3e all wines that smell well and are reddish yellow, so much as is of their nature altogither, they trouble the heade when

Austera alba.

Vina austera alba antiqua.

Reddish yelow wine trouble the heade.

when a man is vexed with both kindes of swounding, that is of it that commeth of yellow gall, and also it that commeth of great plentie of raw humors falling into the mouth of the stomach, and there is no conuenient wine as is required, and thou art needes compelled to vse some wine, thou must flie as I haue said before, all soure astringent wines, and new wines, and thicke wines, and those waterish wines, and of them such as are olde, for such wines although they do not mightily heat, yet they are led or caried lightly into the body, wherefore these doe all like conuey and deale the nourishing iuices into the body, as red yellow wines do, yet there is a difference betweene thē, that is, that the reddish yellow wines are more profitable for the digestion that is in the stomach, and in the veynes, because they doe heate more. Moreouer, they are easie to be tempered (or else as Linaker translateth it, to be mired) & therfore are profitable to make good iuice. But there is none of all these things in waterishe wines, for verie little of the substance of

Old thin or waterish wines are lightly caried into the body.

Both red yellowish and olde small wine conuey and deale the iuices into the bodie alike.

these

these is turned into ꝯ kinde of bloud. But when as redish yellowe wine smite the head, they that are watersihe doe neuer trouble it, and they beyonde all other drive out water. Next vnto the which are redish yellowe wines that are most thin and subtill, which also ought to be chosen most chiefly against swounding. Yelow wines that are grossest in substance are conuerted into the bodie more slowlie than these be, howbeit they are more piercing then all soure and binding wines, but these redish yellowe wines againe doe nourish more than thin wines, and correct sautie iuices, of all other wines most spedily engendring a good bloud. Thus farre Galen. Nowe after that it is often inough proued by the best authors that euer wrote of Phisick, that all red wines as are our Clared wines, and all blacke wines, which we call red wines, are hoter and grosser in substaunce than small white wines be of: and both drive out water lesse than small white wines doe: It followeth that Clared and red wines are more, both the materiall and efficient

Redish yelow wines smite the head.

Small watersih wines drive out pisse most of all other wines.

ent causes of the stone, than small white wines are.

The argument of them that holde that Rhennish and white wines breede the stone more than other wines doe.

Wherefore some argue that such wines as drive most, bring humors most of all other to the kidneys, water vessels, and bladder, whereof the stone is ingendered there. But small Rhennish wine and other small white wines drive humors most to the places before named, therefore they breede the stone more than other wines that drive not so much as they do. I answere unto the maior, that not every wine that driveth most humors unto the kidneys, water vessels & bladder is ye greatest breeder & engenderer of the stone. For although small and waterish whyte wines drive more than Clared, yet it followeth not that they breede ye stone more than red and Clared wines doe. For although they drive some kinde of humors unto the places above rehearsed: yet doe they not leave them sticking fast in those places, but they drive them quite thorow all the water vessells into the chamber pot or urinall, for the which cause they are called in Greeke ουρητικα, that is, driuers

driuers forth of water and drine, and such things as are in the drine. Which name they haue not, because (as some men doe dreame) they bring many humors whereof the stone is made, to the kidneys and bladder, and let them lie there, as it were rotting in a dunghill, but as a faire and thin water cast into a canel of a streete if it haue one to drive it forwarde, not onelye carieth it selfe alwaye forth of the towne into the common sinke that is without the towne, but also the filthines that hath bene in the canell long before, euen so that small white wine that hath a nature to drive forth it selfe, and with it other things that are necessarie to be driuen out by the drine, breedeth not humors in the water belleies, but driueth them quite alway, and suffereth them not to tarie there, how then can white wine that after this manner scoureth the water belleis be an ingendrer of the matter of the stone, when as it driueth the same matter alway, and will not suffer it to tarie in those places where as the stone vseth to be ingendred. When I was a

ſcholer in Cambridge, there was there a ſtinking butcherie, and very noyſome to thē that went by it, or through it, what if a man ſhould haue bene hired for .xl.s. in the yeare to kéepe the butcherie, & the reſt of the towne ſwéete, by carying out of the puddings, guts, and ſtinking bloud? if this fellow ſhould carie out all the filthineſſe out of the butcherie once in the wéeke vnto the market hill, and let it lie there, ſhould this man iuſtly be called a ſcourer or cleanſer of the towne, that carieth the filth therof from one place onlye to another, & not quite out of the towne? I think no. Euen ſo if ſmal white wines ſhould driue humors from diuerſe places of the bodie, and ſhoulde not carrie them forth by the water veſſelles, but let them lie ſtinking there, it ought not to be called a ſcourer but a defiler, & an hurter of the bodie. If the maiſter of the pudding cart before named, would let the filthines of the butcherie tarie ſo long there vntill it ſtanke ſo ſore, by reaſon of long continuing in that place, and for lacke of carying out betime, that both they of the butche-

butcherie, and all the neighbours about were grieuously vexed with the foule stinke of that filth that taried so long there, if an other carter offred for the same wages euery seconde day to carie out all the vncleannesse of the towne, which of these two mē were more worthy to haue the office and name of the townescourer? Small white wines scoure and driue out the vncleannesse of the bodie as much as it is possible to be done by them, and red and Claret wine stoppe and hold backe, and fill the bodie full of ill humors, now which are most profitable to be taken most commonly of a man for the keeping of his health? But although small white wine by nature hath such properties to driue out by vrine vnprofitable humors, that are conteined within the compasse of their working, yet the vertue of it is hindered, either if the man by eating and drinking to much continually fill the bodie with so many excrementes, that nature euen being holpen with white wine cannot driue them out, by reason of the superflowing plentie of them, also if that

the meat lie to long in the stomach, and the excrements to long in the guttes, and goe not downe at conuenient times to the stoole. Than the white wine for lacke of helpe, can not doe his office. And it is plaine, that banketting and much eating and drinking and keping of the meat to long in the stomache, and the excrements vnscoured out of the belly, giue the most part of the material cause vnto the stone, which thing may be easilye proued by the authority of Aetius writing of the stone, in these wordes. We must beware of such meats as are hard of substance, and are not easie to be broken with chowing, and also them that haue much substance, and nourish verye much, and those that are conueyed in by heapes into the bodie, before they be fully digested, or made ripe, also meates of an hearye qualitie, and are hardly chaunged and swim aboue, and go to slowly downe to ye belly, & fill it ful of wind. Yea also such as stop the ways and pypes of the bodie, or otherwise abide to long in the bellies, for the bellie being made wearie with such meates, sen-

White wine sometime cannot driue out humors sufficiently if it be hindered by ill diet.

The materiall cause of the stone.

Holding of humors to long in the body, is the cause of the stone, and not the driuing of them forth dayly in good season.

sendeth them forth either as yet raw, or halfe sodden to the liuer and kidneyes, and so it that was brought in by heapes raw, is sifted or strayned vnfitlye and against nature, and with an hastie rage is caried to the kidneyes, and by and by it groweth together, and is thickned, and standeth there still. Thus farre Aetius. Of whome we may learne plainly howe the stone is made, and of what causes, and that neither small white wine, neyther any other wine, will preserue a man from the stone, except he keepe good diet withall, and emptie out the excrements of the bellie dailye. And the same sayth afterward, ventrem semper probè laxum habere oportet. Hic enim si bene subierit, puriora lotia prodibunt. That is, ye must haue your bellie alway well loosed, for if the bellie worke well downeward, your water shall come forth the fairer and cleaner.

If so often emptying of the bellye as nature requireth, maketh a mans water cleare and faire, then the to much stopping of the bodie maketh it foule, drousie

or dreggye water. But such foule geare breedeth the stone, therfore to much stopping of the bellye is oft the cause of the stone. For when as such plentie of filthie matter cometh forth by the water, there must needes be much abode in the kidneyes and bladder, wherof the stone may be ingendred, if there be anye exceslue heate in the kidneyes and bladder. All men therefore may plainly see that small white wine is falsly accused to be a breder of the stone, when as ill diet and the stopping of ill humors within the bodye, is the cause thereof, and that wines that are toter and stronger than white and Rhennish wines be, engender reiownes, and breede the goute more than the white small wines do, as it is by places above alleaged, fully prowed.

Of the natures of wynes after their tastes.

The wines that are commonlye brought into England, named by their tastes in Greke are

γλυκεις

γλυκεῖς συντονικὰ, αὐστηρὰ καὶ ὀξέα, that in Latine, vina dulcia, astringentia, austera & acerba, and such like as are acria and acida, for the most part wherof we haue neuer one proper name in English, though we can name dulce vinũ well in English sweete wine: but what shall we call acre, austerum and acerbum in common vsed English? surely I cannot tell, for I cannot giue to euery one of these wordes one seuerall vsed English word, without circumlocution, wherfore seing that the proper English wordes are so harde to be found: and the meaning of the wordes are as little knowen of the most part of all men, I think it shall be necessarye to shewe by the authoritie of some old learned writer, what these wordes adstringens, austerum and acerbum, acer and acidus doe signifie and betoken. If any man say that I neede not to take this paine, bicause the great and costlye booke, called Thesaurus linguæ Romanæ & Britannicæ, that is, the treasure of the Latin and English tongue, hath done that thing alreadie: I

wnswere that I asked counsell of that great booke, and in dede as I found great plentie both of good Latin wordes, and fine maners of speaking, gathered with great paines, and ordered with no small learning and iudgement: but in ỳ English, as I found to much plentie of light, and new inckhorne termes: so in some places I founde such scarcenesse, lacke, and want of proper and true Englishe names, that the author is faine to give one name to diuerse Latin wordes, for when I looked how he englished Acer, he englisheth it thus. Eger, sharpe, tart, soure or fell. Lo, here is great plentie of wordes, and yet we can not tell what acer in taste doth properly signifie, and a litle after he writeth these wordes, acer, acidus succus, Vitruuius, eger. By this booke we may English lac acidum, eger milke. And afterwarde where as of purpose he expoũdeth what Acidus betokeneth, he englisheth it, eger, soure, sharp, and he englisheth acidula pira, soure peares, he englisheth Acerbum, vncipe, soure, displeasant, and Acerbitas, soure-

nesse

nesse of taste, sharpnesse or grienousnesse of tune. He englisheth Austerus, soure, sharpe, unpleasant, and gustus austerus a rough or soure tast.

Now how shall a man know by this booke what difference is betweene, acer, acidus, austerus and acerbus, when as he calleth them all soure, and putteth so small difference betweene one and another. Surely we haue but small helpe of that booke in declaring of these wordes, & many such other, that are much occupied in physicke and philosophy, and in other both liberall and mathematical sciences. Wherfore I wishe, to the ende that the booke may be in dede as it is called: that one learned physition & philosopher like unto Linaker, one olde and learned grāmarian like unto Clemond, and one perfite Englishman like unto Sir Thomas Moore, had the amendment and making perfite of this booke commited unto them. But now as Terence sayeth, quoniam hæc nō succedsie, alia aggrediendum est via. Galen in the first of his bookes that he writeth of the powers

of

of simple medicines saith. Cap. 39. If any man doe taste quinces or apples, or medlers, or mirtels, doubtlesse he shall know that there is an other feeling that is moued vnto vs of these things in ẏ tongue, and another of bodies astringentibus, that is, that are onely binding, for those things that are binding, appeare to driue inwarde that part of vs that they touche in al places equally or in like, as pulling, stopping, as drawing togither. But austera seeme to goe downe euen vnto the bottome, and to moue a rough and vnequal feeling and drying vp and wasting all the moisture of feeling bodies. Furthermore when as that bodie which is moued vnto our tongue doth mightily drie and draw togither, and maketh it rough euen to the bottome, as choke peares that are not ripe, and cornelles, euerye such is called acerbum, differing from austero in the excesse of these qualities. That is to say, austerum in many things is like vnto acerbo, but acerbum is in all those things wherein they are something like, much stronger and mightier

tier than austerum is: and Galen in an other place writeth, that astringent is weaker than acerbum and austerum, in all those properties that they haue anye likenesse in. And Galen in ỳ.ir. booke de simplicium medicamentorum facultatibus, sayeth that adstringentia drawe togither, bind togither, and do make thick our substance, and therfore vpon whatsoeuer part of our bodie they be layde without, by and by they make it full of wrinkles, and draw togither. Furthermore after ỳ doctrine of Galen, we may perceiue in some kindes of peares, marked at diuerse times, gustum acerbum, austerum & astringentem. When the peares are newly growen, if ye taste of them at the first, ye shall perceyue that they are harde and drie, and are verye rough in taste, and then they are called acerba, but after that they are more than halfe ripe, when that hardnesse and drienesse is gone, then become they moyster and softer, and are in taste austera. And when they are full ripe, they are astringentia, with a sweete taste ioyned therwith.

with. By this discription, I trust wise and learned men by taking of some paine in reading of olde English writers shall come by the knowledge of right and proper English wordes for these iij. Latin, or els at the least I iudge that men shall understande what difference is betweene astringens, austerum and acerbum. In the meane time untill that we may spede better, we may english astringens, binding, austerum, soure binding, and acerbum, rough and binding like choke peares. And Galen lib. 1. simpl. medic. facultatibus, cap. 39. and in diuerse other places maketh an open and plaine difference betweene acre and acidum, contrarie to it that is alleaged of Vitruuius, who maketh them both one. For Galen sayeth, that acria are calida, and that acida are cold.

Acer may be Englished biting sharp, and acidum may be named soure as sorrell, and soure milke, and diuers other things. Aetius writeth, that wine that is soure with an harrish binding, so that it be well smelling withall, hurteth the

head,

head, but it which is waterishe, neither bredeth the headach, neither hurteth the sinewes. Galen also sayth that soure binding wines stoppe flowings, and strengthen the stomach, and hurt not the head, but that they helpe not them that are fallen into a swounde.

Waterish wines neyther brede the headach neither hurt the sinewes, then when as the gout is the hurting of the sinewes and iointes how engender small waterish wines the gout?

Wines that are rough and binding in taste like vnto choke peares, stop vomitings and flowings of the belly, and they cole and drie. Moreouer they goe hardlye downe, when as those things that are only of a soure taste, go easily downe.

I haue learned by experience (sayeth Galen) that all those things that binde, and are also soure, are manifestly cold.

Simeon Sethi sayeth, wines that are a little and gently binding, & are in colour red, and in substance thin, are good for them that are of a good and a meane complexion and temperature. But they are of a good complexion and of a mean temperature that are neither to hote nor to colde, neither to moyst nor to drie, of the which sort I weene we shall finde as few at this time almost, as we shalbe able to finde

finde citizens of Platoes common welth in euery parith of England. And Galen a man of more authoritie than Simeon Sethi is of, writeth in the boke of god and euill iuices, that as fierie red wines, for asmuch as they are bote in working, by and by fill the heade, euen so those wines that are thin and watertihe, and doe lightly bind, not only are not annoysome vnto the head, but also take awaye small headaches, and he saith afterwards, all wines that are binding, are comfortable for the stomache, and that such as are soure and colde, be of subtill partes, but they that are binding, are of grosse parts de simplic. med. facultatib. lib. 4. cap. 2.

Of sweete wines.

Whatsoeuer things are sweete, cannot be colde, therfore sweete wines are of an bote complexion: and Dioscorides saith, sweete wines hath grosse partes in it, and doth breath out of the bodie more hardlye, it filleth the stomache full of wynde, it troubleth the belye, and the guttes as Must doth, but it maketh not a man so soone drunken, but it is most fit

of

of all other for the kidneys & the bladder.

To whom wine is ill, and vnmete and verie hurtfull.

ARistotell sayeth that wine is neither fit for children, nor nurses, and Galen counsayleth that children shall taste no wine at all: and wouldo, that not euen sprytgoldes that are full growen, shoulde take wine but in small quantitie, because that it maketh them fall headlongs into wrath and into lust of the bodie, and maketh the reasonable part of the minde dull and drousie. Wine is ill also for them that are of a hote burning complexion, and haue any inflammation within them in their bodies, or haue any burning agues. It is also generallye ill for them that haue a great reume and the goute, or eyther an halfe or hole palsey. The wine that is menged with Gipso or with Alibaster, as Sacke is, hurteth the sinewes, and maketh the head heauy, & setteth it on fier, and is very ill for the bladder. Wine

that is mengeb with cute, as our Palmsey is, fill a mans head and make hym dronken, breath out more hardye, and trouble the stomache, which wordes I iudge, ought to be vnderstanded of such a wine, as hath very much cute put into it.

To whome and for what purposes wine is good.

The holy scripture sayeth, ỹ wine maketh the hart of man merie, and that it is good to be taken of them that haue a weake and a feble stomach, and the .xxxj. chapter of the Prouerbes hath this saying, O Lamuell, giue not vnto kings, I say, vnto kings, wine to drinke of it, or to princes strong drinke, least they, after they haue dronken, forget the law that is appointed, or ouerthrow the causes of all poore mens children. Giue strong drinke vnto them that are condemned to die, and wine to them that haue a sorowfull hart, that after they haue dronken, they maye forget their powerte, and remember

her

ther no more their multytude.

Galen in his firſt booke de ſanitate tuenda, ſayeth that wine nouriſheth and nourſheth whatſoeuer is before made vſe out of meaſure, and alſo ſwageth and ouercommeth the ſharpeneſſe of bitter gall, and furthermore, emptieth out by ſtoole, and vrineth forth by water.

Out of Dioſcorides. 27. chapter of the fift booke.

Generally euery wine not mixed, and is vnto ſtrength of himſelfe, and is of nature in taſte ſower and vnlouely, maketh hote, is eaſily conueyed into the bodie, it is good to the ſtomache, it maketh a man haue an appetite, it nourſheth and maketh a man ſlepe, ſtrengthneth and maketh a good colour, and if it be plentifully vſed, helpeth them that haue taken hemlocke, or Coriander, or the poiſon called Pharicum, or the poiſon called Iria or Opium, which is the iuice of Poppy, or Litharge, or Eugo, or the olyue beyne, or choking mulhromes, or toodſtooles. It is alſo

Wines good againſt diuers poyſons.

good against al the bitings and stingings of all creeping beastes, which after they haue stinged or bitten, kill a man with colde, or ouerthrowe the stomach. It is good for the long continuaunce of chyndnesse of the mouthe, and against the bitings of the stomach, and hitchcocke or yelking, and against bending or stretching out of the stomach, and against the flowing of the guttes and belye. Wine is also good for them that sweate much, and are made faint with to much sweating, and especiallie such as is white, thin and well smelling. Hitherto Dioscorides. Wil hose words when as he speaketh of the holesomenesse of wines against poisons, and the bitings and stingings of venemous beastes, must be vnderstanded of Muscadine, Sack, Malmesey and Bastarde, and such hote wines which by reason of their heate, enter further into the body, and make speedily, and are better against cold poisons thā colder wines be.

Wine good for them that sweate to much.

Simeon Sethi of the nature of Wines.

Some

Some vse wine for pleasure, some to make them merie withall, and some for pleasure, and some for all these purposes. Wine doth not only nourish, but also maketh the meates to go wel downe, and stirreth vp the naturall heate and encreaseth it. And the most part of them that vse it soberlye, when as their bodie is withered before, they come into a good plight, and looke well. Wine hath this propertie, that it carieth and leadeth the meat vnto euerye small part, and throughe streyte waies by the proper thinnesse or subtilnesse of his partes, & it heateth the members and small parts, and maketh a good digestion, & driueth forth water. Wherefore it stirreth forth the most part of superfluities, but the greater power and working of wine may be spied more plainly in colde and withered bodies, and where in is lesse naturall heat, as in olde men, and in such as are amended of their sicknesse. But wine worketh not only these thinges which we haue spoken of before, in mans bodies, but also sheweth cer-

tain chaungings wonderfully in a mans minde. For it maketh men merie, and to haue a good hope, to be manly and liberal, and many that were fearefull before, towardes, after the drinking of wine, to be made holde, chearefull, of a good courage, and a good hope, and some that were niggards and filthy pinchers to be made liberall, and free giuers. But wine if it be vsed out of measure, ouerthroweth and ouerwhelmeth the liuely soundnesse and strength, and the naturall colour, and it bringeth the hole palsie, the halfe palsie, the falling sicknesse, and the trembling of the members, it noyeth also the godlye and principall part of the soule, because they that gull in wine so, haue misty and darke senses, and their minde is not cleare. Hitherto Simeon Sethi. White small wines that haue no great smell, are good for the sinewes that are wounded. White wine is good to washe the moyst fleshe that is in olde sores. Waterish wine is necessarie for them that haue the ague, and haue thin iuices therwith, & it may be giuē in diuers agues, as Galen saith in his booke de

Some wines to be giuen in some agues at some times.

de methodo medendi, when as the rage of the ague is not great. And although wine when it is taken in vnruly burneth both the sinewes and ioyntes, because it fumeth vp into the heade, and dryeth rheumes which fall downe into them, yet for all that, if it be layde outwardly vpon the ioyntes, it strengtheneth them, and maketh them fast when as they are lose by melting awaye or resoluing the moysture that is in them, and for that purpose serueth best of all other blacke wine, for the more that it is binding, the more it strengtheneth.

Wine good for the gout, occupied without.

Out of the boke of Galen which teacheth that the maners of the soule, and the complexion of the body follow one another.

WIne driueth away sadnesse, and pensiuenesse, but it is ill if it be to largely taken. But if a man will vse it wisely, it will digest, and distribute or conuey the nourishment, increase bloud & nozish, & it will also make the minde both gentler and bolder. Plato

Plato de legibus.

in the .ij. boke de legibus, forbiddeth all children wine vnder .xij. houres old, for that intēt they should not be driuen therwith into madnesse, he suffereth them that are full growen in age, to vse it, because it is a remedie against the grienousnesse of age, and driueth away sorowes, it swageth the hardnesse of maners, the age of springoldes or of growing children, is hote and full of muche blonde, contrarywise the olde age is colde, and wanteth blood, therefore the drinking of wine is profitable for olde men, but to them that are in growing, it is greeuing hurtfull, moreouer Plato did not suffer that the souldiers shoulde drinke any wine in the campe, neither bondmen in the citie, neyther princes nor gouernors in the cōmon welth, neither iudges, neither any other that should enter in the counsell about any matter, because that wine as a certain tyrant doth rule & ouercome the powers of the soule. Hitherto Galen. But because it hath bene diuerse times sayd, that wine is good for olde men, and it is not as yet fullye shewed what maner of wine that

should

should be, it shalbe best to teache men by Galen what wines are best for old men.

Galen lib. 5. de sanitate tuenda, sayth: All your counsell must goe to this ende in chosing of wine fit for old men, that it may be very thin or subtil, in color reddish yellow, or yellow, or pale yellow, which is of a middle color betweene bright yellow and white. There are two profites that come to old men by the vse of wine, one is, that it warmeth all the members of their bodies, and the other is, that it scoureth out by the water all the watrishnesse or thin waterishnes of the blood, and because it doth so effectually, it is best for olde men. But such wine is it that is thin in substance, & distincth with water, and is yellow in color, for that is the proper color of hote wines, and so also which haue bene from the beginning bright white, and haue gotten a certaine yellownesse when they haue waxed old, whereupon they begin first to be a little yellowish pale, and afterwarde to be plainly yellow pale. But such wines as are either pale yellow, or bright yellow, and

The warming of all the members in olde mens bodies.

The scouring awaye of the whaisnesse of the watery-ish blood.

and a fat substaunce increase the blend, & nourish the bodie by reason whereof they are now & then good for old men, to wete, at such times whē as they haue not much wherwith moisture, & would be more plentifully nourished, but for all that, aged me had more neede for ꝑ most part, such wines as make a man pisse much, because they haue such plenty of watrish excrements.

Now good reader seeing that almighty God our heauenly father hath giuen thee this noble creature of wine, so many wayes profitable for our bodies and minders, thanke him with all thy heart, not onely for it, but also for that he hath sent learned ꝑsitions to tell thee how, in what measure, and in what time thou should vse them, and not vse them, and for what complexions and ages they are good, and for what complexions and ages they are euill. If thou take any harm by misusing this noble creature of God, blame not him, but thine owne selfe, that hast abused it, contrary to his will, and to the learning of his officers & seruants that taught thee the right vse of it. Honor be giuen to God for euer. Amen.

FINIS.

This Booke

sheweth at large the powers, **commodities, vertues,** and properties of the three most renowned and famous Preseruatiues or Triacles: to weete, of the great Triacle called in Latine *Theriaca Andromachi*: of the Triacle *Galt*: and of it that is called by the name of the first finder out and maker, *Mithridatium*: Gathered out of *Galen* and *Actius*, by the labours and paines of Wᵐ William Turner, Doctor of Phisicke.

Newly corrected and amended.

Melius scrimia est capiabilis erit.

William Turner to the gentle Reader.

FORASMVCH AS both Christian charity, and the common ciuil loue that euery man oweth to his country, woulde and doth require that all Christians and men liuing ciuilly together in one common country, shoulde one helpe another with such giftes, either of the minde, as learning, knowledge, wisedome, and cunning, or with bodily giftes, as riches, strength and all kinde of mans helpe, if they be more richly replenished therwith than their neighbours be: Me thinke we that professe the science of Phisick, and can shewe great helpe and comfort vnto our brethren and countrymen, as wel as men of other countries, to wete, Italians, Germanes, and Spaniards haue done, might iustlye be accused of vnkindnesse, if none of vs (being so many) would take in hand to declare in the English tong, the manifolde and worthie vertues of the great Triacle made by Andromachus: and of the Triacle Salt, which is called in Latine Sal theriacalis. Wherefore seeing that hitherto I haue

I haue not perceiued any man to haue taken that labour in hand, for the loue that I owe vnto almightie God and his people, my countrymen of England, I will aduenture as well as I can, to declare the nature, vertue, propertie and operations of the forenamed Triacle, and also of the Triacle Salt. And because I am not minded to bring out any new thing of mine owne inuention, I entend for to gather the summe of this whole matter out of an olde Grecian, named Galen, the most famous writer of Phisicke that wrote this. xiiij. hundred yeare in all Europa, Asia, or Africa, and out of another famous Grecian named Aëtius, a man of great learning: who gathered into a booke that is now abrode in Latin, all the most notable compositions that his predecessor (noble Galen) left behind him, and a great number of compositions of medicines, written before Galens time by noble Phisitions, whereof Galen made no mention: and also of no small number of excellent compositions of medicines inuented by learned Phisitions after Galens time. If this my paine taken in this matter shall be perceiued to be thankfull vnto thee, and to be well taken, if God sende me longer life and health, I will set something more

forth

forth to the profite of all my country men, both my friendes and foes also. The maner of making of the great Triacle, and Triacle Salt, and Mithridatium, maye be had both in Galen to Piso, and also in Aetius. Wherefore if there be any Apotecaries of London, that dare take in hande to make these noble compositions, they may knowe now where to haue their: if that for lacke of some simple medicines, not easilye to be had in England, they dare not aduenture vpon the making thereof: they maye haue them made alreadye from Venice, as faithfully compounded at this time, as euer any Triacles haue bene made there these .xl. yeres. But now let vs reherse the vertues and properties of these excellent medicines.

And first of the great Triacle.

¶ Galen writeth to *Piso* thus.

THE TRIACLE DEuised by Andromachus the elder, is verye good against the biting of all wilde beastes and serpentes, against poysoned medicines, against diseases of ꝑ stomach, shortnesse of winde, against the Collicke, against the iaundise, the dropsey, the consumption of the lunges, all kinde of crampes or dyalongs together, the pleurisie, soores of the bladder, stopping of water, paines of the kidneyes, pestilent diseases, and also the biting of a mad dog, if it be taken in the weight of the Beans of Egypt, with three cuathes of warme water: that is about the measure of foure ounces and a halfe. It is also good against the long during paines of the head, dissinesse of the head, and hardnesse of hearing: it mendeth the dulnesse of the eyesight, it helpeth the falling sickenesse, and them that cast out blood, if a man will

giue

giue it with the broth of Comfrey. It drawyeth out the wormes in the guttes, it helpeth those that haue diseases of the liuer and milt, it helpeth those whose blonde fire, and the common fire that commeth of the slipperinesse of the guts and stomacke, and the burning torments of the guts, especially if the guttes haue no inflammation or great burning heate in them. Besides this, when as the body wasteth away with to much sweating, and his strength is brought to weakenesse, & the nature of the disease will not suffer y vse of wine, this triacle drunken, stayeth or stoppeth the sweate, and restoreth the strength that was weakened before. It doth also prouoke downe to women their sickenesse that hath bene long stopped, and it doth now and then open the stopping of the mouth of the mother and of the Emroydes: for seeing that it is endued with sundrye and mengled qualities or properties, therfore it spreading abroade something & making them thin, drawyeth them together, that they maye be sifted out. It dieth for to saue o-

fher

ther things that flowe above measure, by reason of the weakenesse of the strength of the body, as the power retayning as holding power, and therefore restoreth the strength againe: and also it helpeth all diseases of the joynts, when as the time of increasing the disease is past, and it is come to the highest, for then thou shalte giue to drinke this triacle after thou hast made fomentations vpō the aking place, the which in deede shall drawe awaye the flowing humors that are flusted in, and shall drawe backe those that woulde fall in afterwarde. This Triacle is good also for them that are of perfite health, if they take it oft. With the vse of this Triacle, I haue oft times helped those that haue the disease called in Greeke Elephantiasis, and (now commonly called the leprosie or leprosie, which is not in deede the leprosie of the olde Grecians, neither it that the scripture maketh mention of.) It is not onely good for the bodie, but also for the minde, for if it be oft drunken, it healeth melancholyke diseases, and wasteth away blacke choler, by reason wherof it

cleane

But it may not be giuen in the beginning of a Quartaine.

it is alſo good for the ſame Quartaine
would counterfeit of blacke choler, other-
wiſe called melancholy. I haue deliuered
many perſonally that haue bene ſicke of
the Quartaine, with this remedie. For
I doe firſt to purge the firſt perſon by vo-
miting, which is done after noone, and
the next day I giue him to drinke the
iuice of two limons, and then two houres
before his fit, I geue him this Miracle,
and oft times the patient is by and by de-
liuered from his fit. This medicine hath
moſt commonly taken away the feare of hy-
dro, which of all diſeaſes is the woſt, and
vſeth to come to a man after he is bitten
of a mad dog. They that haue this diſ-
eaſe, are afrayde of water, and by the
great vyrtue that they haue within the,
they are deſirous of moyſture, but they
for feare as ſoone as they ſmell it, from it,
bicauſe that they are departed from their
right minde and vnderſtanding, and con-
ſider not what would helpe them, or doe
them good. And therefore it commeth to
paſſe that they flying & ſhunning water,
wither, and are drawen together with a

deadly crampe, by the reason of a hote ague that they are inwardly burnt with, and so at length die the wretchedst kinde of death ỳ can be. I haue vsed somtimes to put some portion of this triacle mengled with rose vyle, into the wounde that the madde dog hath made, that it might after the maner of a boxing glasse, sucke and drawe out from the bottome the venome, in so much that the Triacle is not onely good to be taken in, but also to be layde outwardly vpon the wound, which as sone as the dog hath made with his teeth, must be launced and cut rounde about and kept open, for the space of foure dayes, that the venome may therby breth out, that the wounde be not stopped or growen vp againe. And for this purpose ye may make a cauterisation in ỳ wound to kepe it long open, but bicause the most part of men can better abide the akings than the burnings. If the wounde can be kept open with only cutting, it shall be better to let it abide so, in tender and weake persons, but if it will nedes grow to, then must it be kept open with bur-

ning or cauterisation. A man cannot finde a better remedie than this triacle against the pestilence, which being also as it were a wild beast; bred of ꝑ corruption of the ayre, leaping vpon men by the inbreathing of that ill breaths which destroyeth, walketh, and maketh hauock not only of one man, but of whole townes and Cities.

And as Hipocrates draue away ꝑ pestilence out of Athens wᵗ great fires made of spice woods, and sweete floures, chaunging the temperature of the aire, that men by this meanes might draw in with their breath the purified or clensed aire, for a remedye against the common euill that reigned there then: Euē so this Triacle like a scouring or purging fire, will not suffer them that take it in before they be infected, to be infected at all: and deliuereth them that are infected already, if they take it in afterward, chaunging the malicious poyson of the aire which they haue receyued by breath. And suffereth not the disease to spread any further. Wherfore I counsel thee, euen whē as thou art in thy best

dest halth, to vse ott this Triacle. But es-
pecially when thou makest thy iorney in
the winter. And this Triacle strengthe-
neth also the wittes or senses. It quicke-
nethe the minde or vnderstanding, and so
defendeth the body, by reason of the mix-
ture, that it suffereth not the bodye to be
ouercome by anye poyson or venemous
drink or potion. As it is reported of king
Mithridates, who defended himselfe so,
not with the great triacle, which at that
time was not, but with a preser. atiue
of his owne making, which after his
owne name was called Mithridatium,
that he could not be ouercommed with a-
ny poyson, a man must vse this Triacle
after he hath perfitely digested. Somtime
in the quantity of a beane of Egypt with
three ounces & a halfe of water. And som-
time when he hath more time to digest
the medicine, he may take the quantitie
of a Hasel nut, with four ounces & a halfe
of water. But I would counsell no body
to take this triacle in the heate of Som-
mer. Neyther ought it to be taken oft
and much, of them that are of flourishing

or lusty age, neither of the that are of hote natures or complexions: I counsell also that they whose yeres turne towards age doe take it oft and much, not with water but with wine. Children in no case ought to receiue this medicine, because it will dissolue or lose in pieces their bodies. For I remember that I saw once a little boy, who by the vnseasonable vsing of thys Triacle, fell into a palsey.

Of the Triacle Salt.

The Triacle Salt is a medicinall Salt, made of diuers excellent herbes, and of burnt Salt and burnt Vipers, or cise of the trochiskes of Vipers being burnt. And the composition of this Salt, is found both in Galen and also in Aëtius. Galen writeth thus of the triacle Salt: not word for word but in sentence, as I am ready for to proue, if any man holde the contrarye. The triacle Salt (saith Galen) is good for the same diseases, poisons, bittings and other things that the great Triacle is good

for, but it worketh not so effectually nor in so short a time. Some peraduenture will thinke that the vertue of Triacle shall shall soone vanishe awaye, bicause the Vipers which are the principall grounde of the medicine are burned, and thereby lose their strength: but that is not true, for manye things by reason of the fire are made better, or else declare their nature that lurketh. We melt or trie golde by the fire, and if that is counterfeit golde, is bewrayed thereby, and if that is good golde, is declared to be good, by the triall of the fire. And iron also is made soft by the fire and bowable, and so is made fit for many things necessary for mans life. Are not also manye things that we receyue in warely for the nourishment of our bodies made better by ỹ help of the fire?

Galen rehearseth examples of diuerse other things which are maye better by burning of them in the fire. And so he sayeth, that all Vipers burnt whole, do put away their poyson that they had before, & remayne holsome by the fire. Although

the triacle Salt be good for many other things, yet properly and especially it helpeth those diseases that rise in the vttermost part of the skin: as the scurfe or evill that goeth through the skin into the flesh, and maketh it of a white colour, the common lepre of the Grecians and scripture, and the wild scabby or scurfy evil. And it driveth away lice that breede of corruption, and besides these, it scoureth the teeth very well, and suffereth them not to be eaten thorow, and it strengtheneth the gummes that are lose, and holdeth downe or stoppeth the flowing and the rotting of them.

Of the Triacle Salt: out of Aëtius.

The Triacle Salt is good for all things that the great Triacle is after a moderate manner, and sheweth his profite by ensuing all vsing of it: howbeit there are some that denie vtterly that it hath any power to helpe or doe any good, alledging that the

the propertie of the Vipers is destroyed by the burning, but I dare affirme that although the Triacle Salt hath not so great vertues as the great Triacle hath: yet nevertheless that it leseth not his strength by the comming into the fier. For there are manye things which are found and perceyued to be better for that they haue bene in the fier, as golde, lime, and such like. For Vipers burnt whole in the fier, put alwaye by the reason of the fier, their more strong and hurtfull propertie, and take of the fire their holesome temperature and right propertie. The Triacle Salt is chiefiye commended in helping the diseases of the skin, as the white Morphew, ỳ Lepre of the Grecians, and Scripture, the wilde scurfe, and the sickenesse nowe commonlye called the Lepre, which in deede is not the Lepre, but Elephantiasis, the blacke morphew, wilde scabbes, thinnesse and falling of the heare, for it doth alwaye by and by such euilles or griefes of the skin and driueth alwaye verye smell sharp excrements, being in plenty vnder the skin.

The

the triacle Salt be good for manye other things, yet properly and especially it helpeth those diseases that rise in the vttermost part of the skin: as the scurfe or vill that goeth through the skin into the flesh, and maketh it of a white colour, the common lepre of the Grecians and Scripture, and the wild scabby or scurfy euil. And it driueth away lice that breed corruption, and besides these, it fa[illegible] the teeth verye well, and suffereth not to be eaten thorow, and [illegible]eth the gummes that are lose, [illegible]eth downe or stoppeth the [illegible] the rotting of them.

Of the Triacle Salt: o[illegible] of Aëtius.

The Triacle Salt is good for [illegible] things that the great Triacle is after a moderate manner, and helpeth his profite by continuall vsing of it: howbeit there are some that denie vtterly that it hath any power to helpe or doe any good, alledging that the

the propertie of the Vipers is destroyed by the burning, but I dare affirme that although the Triacle Salt hath not so great vertues as the great Triacle hath: yet nevertheless that it leeseth not his strength by the comming into the fier. For there are manye things which are found and perceyued to be better for that ... haue bene in the fier, as golde, tinne, ... like. For Vipers burnt whole ... put alwaye by the reason of ... r more strong and hurtfull ... take of the fire their hole- ...ture and right propertie. ... Salt is chiefliye commen- ... the diseases of the skin, as ...aphew, ye Lepre of the Gre- ...Scripture, the wilde scurfe, ...skenesse nowe commonlye cal- ...e Lepre, which in deede is not the Lepre, but Elephantiasis, the blacke morphew, wilde scabbes, thinnesse and falling of the heare, for it doth alwaye by and by such euilles or griefes of the skin and driueth alwaye verye smell sharp excrements, being in plenty vnder the skin.

The

The vse of this Salt driueth out sweate of many, and so by the sweating, the rotten substance is emptied out: in so much that certaine dayes out lice in the beginning, within .14. dayes after the vse of this medicine at the most, & afterwardes there appeared no more anye lice, but some in stede of lice, cast out flemmy spitting, beginning first with the casting out of the Salt: and then within a little while after, when the spittell is purged out, it is stopped. We maye vse it as well at dinner, as at supper, with what soeuer kinde of meate ye list to take it, neither shall ye neede to prouoke anye man further, to the receiuing of it. For there is such pleasauntnesse in it, that a man might saye, it were rather made for pleasure, than for other intentes. A man may take the quantitie of three spoonefuls in one daye, especially if the meate be well digested in the stomach before. They that eate it haue a better digestion, and a greater appetite to their meate, and they haue a more flourishing or lustie body, and all their wittes or senses lustier and fresher.

It

It diſſolues ſuffuſions that are yet beginning, and not fully growen togither. Neyther ſhall any man be in daunger of ſuffuſiõ that vſeth them dayly. The ſame prouoketh the monethlye diſeaſe of women, that are ſtopped by reaſon of a cluſtering or ſtopping cõgeling of the bloud, the ſame ſtayeth and ſtoppeth the outragions and large flowing of the ſame. Whoſoeuer will take it afore hand, ſhall ouercome all the lying in waite of beaſts that caſt out poyſon, neither when a man is hurt with the venome alreadye, ſ take the Salt by and by after, ſhall run into any daunger thereby, eſpecially if he haue prepared, or as it were ſeaſoned the complexion of his body a long time before, by the vſing of this Salt. It is good to flie for ſuccour vnto this helping medicine, which driueth away the euill in the beginning of the peſtilence, eſpecialye if thou menge withall ſome part of Tamariſke. Furthermore the triacle Salt is good phiſicke for the moſt part of all diſeaſes, and eſpecially for ſuch as are in the kidneyes, for it breaketh the ſtones that

are

Suffusion is the running of a noysome humor in the eye which if it be not stopped, engendreth haw and pearle in the eye, and some name t his disease Cataracta.

are in them, and when they are sore weakened, restoreth and maketh them freshe againe. There can no like medicine be giuen, to helpe the dissinesse of the head, & headaches, and to the falling sickenesse, vnto this if a man will take it plenteously, for the space of a peare, I haue knowen olde iaundises, and those that haue hadde yll mulles, and men diseased with the Colike, which fell oft into that disease, to haue bene holpen by this salt. And I haue dyed vp the dropsey with it, especially it that goeth betwene the fell and the flesshe. And I haue driuen away the disease of vnsatiable hunger, which is called in greke Bulimos, w this salt: & also if it be eaten, it helpeth those that go in colde ayre, that they take no harme therby. It stayeth continuall quiuerings or shaking, that come to one by courses, and dryeth vp moyst horre and coughes. This Salt sprinkled vppon the meate bringeth them that were consumed with a consumption, to their right state again, and maketh them that are losed by weakneſſe, to amende agayne. For I knowe

manye

manye that haue had all their members
loſed, that is to ſaye ſtricken with a pal-
ſey, reſtored to their perfite helth againe.
This ſtable Salt a man wolde thinke
that it were onely made for them that be-
ginne to haue the goute, and for all them
that haue anye diſeaſe of the ioyntes, it
helpeth them ſo ſpedilye. A man can not
well expreſſe howe much this Salt will
ſtaye and hinder olde quarteyns, and da-
tings or madneſſe, that ryſe of melancho-
lye, if it be taken before the fittes, or in
the ſpace betwene the fittes, it killeth al-
ſo all kinde of wormes, it is alſo verye
good to rub the teeth, ſpecialye the great
teeth, for it doth make the teeth not onely
the whiter, but alſo ſtrengtheneth them, ſo
that no tooth ſhal moue or be loſed after,
nor eaten thorow, nor ſet on edge.

It drawyeth alſo out of the head ye great
plenty of humors, & purgeth it and ma-
keth the eies lighter. The phiſition muſt
occupie this triacle Salt after diuers ma-
ners and wayes: as for an example. If he
will giue this Salt to one that ſpitteth
bloud, let him put the firſt part of Com-
frey

frey bruled and sifted, to one proportion or quantitie of this salt: as to five spoonefuls of the salt, one of Comfrey. In the curing of them that are sick in the consumption of the lungs, called the ptisick, and them that have matter running out of their breasts: ℞ philition must put also to one part of the salt, five parts of Orris pouder, or Dittany of Candy. To the that are diseased in the liver, Ground pine, to them that are diseased in the milt, the roots of Swines bread, called Cyclamen, or the barkes of Capers, or put unto the first part of pepper. If thou wilt dresse it for them that have the gout, take awaye the halfe of the prescribed weight of Satirion, taking good heede that thou stirrest not up furious pleasures, & such as lose the joynts in them. But the salt will breake the stone in the kidneys, most of all if it have mixed with it ℞ fruit of Balsamum or Grumell seede. If thou wilt make a stronger power against poisons, thou shalt double ℞ quantitie of Scordii, otherwise called Water Germaunder, and Horehound, in the

making

making of the salt: and beside that, thou shalt adde dried Duckes bloud. It will be better for them that are bitten of a mad dog, if they put vnto it the rootes of Peony or burnt Crabbes. The salt will be good for them that haue their neckes growen backwarde, by reason of drawing together of the sinewes, if they can abide to haue a litle Castoreum, and Opopanax, mixed with it. It cleareth and maketh sharp the eye sight, if thou put in thy salt ỳ leaues of Malabathrum, in double quantitie. It helpeth ỳ digestions of meate, if there be put in it a sufficient quantitie of Cassia, and Costus, for the swelling that commeth of winde. Put Commin to it, it will prouoke vrine or water in greater plentie, if thou put of ỳ seede of Dancus to it. It will deliuer a man sooner from the quartein if right by growing Vervin and Agrimonie, and the iuice of Cireneik or Laser it selfe be mixed with it. But to tell the summe of the matter shortly. Whatsoeuer thou knowest to be holesome and good for the diseased member, mixe that with the salt:

Salt: either in the making of it, or in the quantitie that thou entendest to giue in. But we must not giue it to them that are with childe, nor to sucking children, neither to other litle children, neyther to them that are of a hoter complexion, and especially not in Summer, neyther to them that haue a sharpe and a bite agne in any case. Hitherto haue I written of the great Triacle and the Triacle Salt: but because there are manye excellent vertues, helpes, and remedies that may be had also of the noble preseruatiue medicine called Mithridatium, bearing the name of Mithridates the king, who inuented it, I thinke I shall doe well also to declare to such as vnderstande no Latine, the vertues, properties, remedies, and helpes, that maye be had of that preseruatiue: which maye be taken with much lesse ieoperdie, then the great Triacle can be taken. Yea maye take at the most, the quantitie of a hasell nut of this medicine. They that are come to full age may take the quãtitie of a beane of Grecia, which is called Lotos. This quan-

tities may be encreased or diminished in y
middle ages, and they that haue no ague
maye take it with wine, or with ho-
nied wine, or sugared wine, or with spi-
ced wine, if that they haue a stopped li-
uer. But they that are agewish, muste
take it with water, or Pede. It is verie
good for old reumes that flow downe in-
to the stomach and brest, and for all im-
postumes, and deepe old exulcerations or
wearing of the skin that are far and depe
in the bodye. It is good for them that are
in a consumption, and them that haue
great plentie of winde in their bellies,
and it helpeth the common fitz, it men-
deth the dull appetite, and bringeth a
freshe appetite againe. And maketh a
mans body haue a good color, it breaketh
the stone, it helpeth them that cannot
but with great paine make water, and
suffereth not melancholy to be gathered
togither. It sharpeneth their sight that
receiue it, if it be taken afore hande, it
hath a great power to hinder or let that a
man be not hurt with any kinde of dead-
lye poyson, for the which cause it was

first

first ordeyned and inuented of King Mithridates.

AN ADMONITION OF William Turner to the Reader.

ALthough both Galen and Aëtius hath ginen sufficient warning vnto all mẽ & women, at what times, in what ages, complexions, and in what diseases these medicines maye be hurtfull or holesome to the receyuers of it: yet marking the great dull grossenesse of many English men that cannot vnderstand it, that is plainly spoken, and the swilish hardynesse of other some that care not for sufficient warning, but will boldlye become murtherers of themselues, by misusing of Gods creatures, not vsing them by the aduise of almightie Gods seruauntes and officers the learned Phisitions, but out of time, and out of measure take them in, without al discretion, folowing onelye

onelye their owne aduise or els the counsell of some doting olde Gwdame, or some craking Cremer, or prating runnagate Pedlar, I cānot think my self sufficiētly discharged, except I giue warning to all men and women that wil vse these medicines, that they take thē not inrashly and vnaduisedly, without the aduise and counsell of a learned phisition, who may tell them, whether they be agreeing for their natures and complexions and diseases or no. The which thing if they will not doe, neither will learne in what quantitie they ought to be taken, neither what persons, of what ages, neither at what times they ought to be taken, doubtlesse, I thinke that it will chaunce sometime, that the most precious medicines shall turne to their owne destructions. Let no man now say but he is sufficiently warned. The great Triacle & the Mithridatium may be had well, euen of the best making, of the most part of ỳ Apothecaries of the citie of London: and sometimes of other that traualle to Venice, all these three sortes are nowe

lately made and dressed in the famous Citie of Venice.

THE NAMES OF DISeases and griefes that maye be healed by the great Triacle, called *Theriaca Andromachi*, as Galen writeth in his booke vnto Piso.

THE biting of all venemous beasts and serpents.
All kinde of poysons and poysoned drinkes.
The diseases of the stomach.
Shortnesse of winde.
The Colicke.
The Jaundise or Gueleseught.
The Dropsey.
The consumption of ye Lungs or ptisick.
All kinde of Cramps, or drawings together, or shrinking of sinewes.
The pleurisey or Ide agus with a stitch, and spitting of blood, and vlcerations.
Sores of the bladder.
Stopping of water or vrine.

Paines

Paines of the Kidneyes.
Pestilence, and pestilent diseases.
The biting of a mad dog.
Olde headakes.
Dulnesse of the head.
Hardnesse of hearing.
The dulnesse of the eye sight.
The falling sickenesse.
Vomiting of bloud.
Wormes in the guttes.
The diseases of the Liuer.
The diseases of the Milt.
The bloudie flix.
The common flix.
The turning tormentes of the guttes.
Wasting away with to much sweating.
The stopping of womens monthly sickenesse.
The stopping of the mother.
The stopping of the Emrodes.
All superfluous flowings of the body.
All diseases of the ioyntes.
Poysoning, and falling to perilous diseases.
The common Lepre called Elephantiasis.

The disease of the minde that cams of melancholye.
All melancholicke diseases.
Plentie of choler: called melancholy.
The quartaine ague.
The feare of water after the biting of a mad dog.
The weakenesse of the wittes or senses.

THE NAMES OF THE diseases and griefes that maye be healed by the Triacle Salt: according vnto the learning of Galen and Aëtius.

All the diseases of the skin, but chiefly these that follow.

The white Morphew.
The Lepre of the Grecians and scripture.
The wilde scurfe.
The common Lepre, called in Latin Elephantiasis.
The blacke morphew.
Wilde scabbes.
The falling of the heare.

Thinnesse

Dimnesse of the heares.
Stopping of sweate.
Ouermuch plentie of flegmaticke excre-
ments.
Lacke of digestion.
Lacke of appetite.
Dulnesse of senses or wittes.
Suffusions that breede the hawe, and
pearle in the eye, called of some Cata-
racta.
Stopping of venemous diseases.
The outragious flowing of venemous
diseases.
The biting of venemous beasts and ser-
pentes.
The pestilence and contagious aire.
The disease of the kidneyes.
The debilitie and weakenesse of the kid-
neys.
Olde headaches.
The falling sickenesse.
Olde Iaundise.
The diseases of the spill.
The Collicke.
The dropsey.
The vnsatiable hunger called Bulimos.

The cold ỹ a mã taketh in cold weather.
Shakings and tremblings, that come before agues.
Consumptions, Ptisicks, and wastings of the bodye.
The Palsie and weakneſſe of the ioints, and other members.
The Goute.
All diseases of the ioyntes.
Olde quartaines.
Dotings, and madneſſe that come of melancholie.
All kinde of wormes that breede within a man.
The rotting ỹ other diseases of the teeth.
Rheumaticke humors in the head.
Certaine diseases of the eyes.

THE NAMES OF THE diseases that may be healed by the noble preseruatiue medicine called *Mithridatium*, as Galen and Aetius and all other learned Phisitions, that wrote after them of such matter, do beare witneſſe in their writings.

The stopping of the Liuer.
Olde reumes flowing downe into the stomache and brest.
Impostumes.
Deepe vlcerations, and of scraping of the skin that are farre in the body.
Consumptions and Ptisicks.
Windynesse in the body.
The common fire.
The euill appetite.
Euill fauored color of the face and other places of the body.
The stone.
Hardnesse and painefulnesse in making of water.
Gathering together of melancholy.
Dulnesse of the eye sight.
All deadly poyson.

FINIS.

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